

*MINISTER'S
HAND-BOOK*

B V

4016

.V5

1882

LIBRARY OF CONGRESS.

BV4016

Chap. Copyright No. V5

Shelf 1882

UNITED STATES OF AMERICA.

44572

THE
MINISTERS' HANDBOOK.

CONTAINING FORMS FOR

BAPTISM, MARRIAGE, THE LORD'S SUPPER, BURIAL, AND
THE ORDINATION OF ELDERS AND DEACONS, WITH
CLASSIFIED SELECTIONS OF SCRIPTURE FOR
THE SICK ROOM.

BY

MARVIN R. VINCENT, D.D.

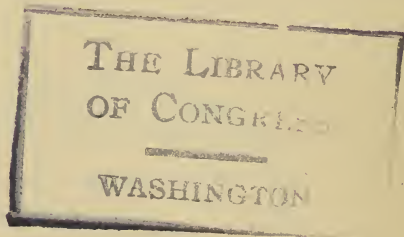


NEW YORK:
ANSON D. F. RANDOLPH & COMPANY,
900 BROADWAY, COR. 20TH STREET.

1882

BV 4016
V5
1882

COPYRIGHT, 1882, BY
ANSON D. F. RANDOLPH & CO.



EDWARD O. JENKINS,
Printer and Stereotype
20 North William St.

NEW YORK:

ROBERT RUTTER,
Binder,
118 East 14th Street.

LC Control Number



tmp96 027667

INTRODUCTORY.

However opinions may differ as to the use of forms in public worship and in sacramental observances, the demand for such forms among ministers of the non-liturgical churches is a growing fact; and, in the Presbyterian church, the demand has been distinctly and publicly formulated by some of her most honored leaders and teachers.

The present Manual is an attempt to meet this demand, in part at least, on the side where it is most urgent; namely, the administration of the sacraments, and the special services of marriage, burial, and the ordination of the members of church sessions.

The peculiarities of the "Handbook" are mainly these:
1. *The forms for the ordination of elders and deacons. These are based upon the Presbyterian directory, and will be found, it is hoped, not only convenient, but tending to give more emphasis and character to these important offices in the eyes of the people.*

2. *In the burial service, while the solemn lesson of mortality is not overlooked, it takes its place behind the lessons of divine consolation and hope,—in the true Chris-*

tian order of thought which emphasizes life and immortality and heavenly comfort above the stern fact of nature which asserts itself so sharply in all the circumstances of the funeral occasion.

The scripture selections for funerals have been largely increased in number. Death has other teachings besides those of mortality and resurrection, which are the two principally contemplated in the Episcopal liturgy, to say nothing of the numerous cases in which the fifteenth of First Corinthians is inappropriate.

These selections, moreover, are classified, and consist of continuous lessons, and not of single verses indiscriminately strung together from every part of scripture.

3. For the celebration of marriage, two forms are given. Our pastors are so frequently asked to use the Episcopal liturgy on such occasions that it has seemed best to insert it entire ; while for those who prefer a shorter form, another has been added.

4. The selections for the sick-room have been arranged with a view to the convenience of pastors in their visitations, and classified under those general topics which naturally suggest themselves in connection with affliction.

CHURCH OF THE COVENANT,

March 14th, 1882.

CONTENTS.

THE BAPTISM OF INFANTS	7
THE FORM OF SOLEMNIZATION OF MATRIMONY .	12
THE SOLEMNIZATION OF MATRIMONY . . .	16
THE ORDER OF THE BURIAL OF THE DEAD . .	20
SELECTIONS OF SCRIPTURE FOR THE SICK ROOM .	57
FORM FOR THE ORDINATION OF ELDERS . . .	98
FORM FOR THE ORDINATION OF DEACONS . . .	103
THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER	107

THE BAPTISM OF INFANTS.

While the children are being brought to the font, the Minister shall say :

“And they brought young children to Him that He should touch them; and His disciples rebuked those that brought them.

“But when Jesus saw it He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

“Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

“And He took them up in His arms, put His hands upon them and blessed them.”—MARK X. 13-16.

Then shall the Minister exhort the parents as follows :

Beloved, ye hear in this gospel the words of our Saviour Christ, that He commanded the children to be brought unto Him; how He blamed those who would have kept them from Him; how He exhorted all persons to follow their innocency. Ye perceive how, by His outward gesture and deed, He declared His goodwill toward them: for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not, therefore, but earnestly believe, that He will likewise favorably receive this present infant; that

He will embrace him in the arms of His mercy, that He will give unto him the blessing of eternal life, and make him a partaker of His everlasting kingdom. Wherefore, being thus persuaded of the good-will of our heavenly Father toward this infant, let us humbly and devoutly call upon Him.

Then shall the Minister offer prayer as followeth :

Almighty God, Eternal Father, who by Thy holy prophet hast taught us that children are an heritage of the Lord, who also didst enjoin upon Thy chosen people of Israel to teach their children Thy statutes and ordinances ; and who, through Thine apostle, hast assured us that the promise is unto us and to our children, we beseech Thee receive this child into the covenant of Thy mercy ; take it into the embrace of Thy protection and love, and so carefully guard it, O Thou tender Shepherd of our souls, through all the trials and temptations of this mortal life, that in the end it may safely arrive at Thy blessed fold, the church of the first-born in Heaven, through our Lord and Saviour Jesus Christ. AMEN.

Then the Minister shall address the parents, saying :

Dearly beloved, we have prayed that our merciful Father would vouchsafe to receive this child into His flock, and give him the kingdom of Heaven and everlasting life. As you desire this child to be received into the fellowship of the faith, it is necessary that you profess that faith into which he is to be baptized, and in which you promise to instruct him.

Do you believe in God, the Father Almighty, maker of heaven and earth ?

And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead?

Do you believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting?

To this confession ye should add the promise of a faithful Christian nurture, which, therefore, in the presence of God and of this congregation, I now demand of you.

Will you bring up this child in the nurture and admonition of the Lord? Will you teach him from his earliest years the nature of that covenant under the shelter of which he stands, and do all that in you lies to bring him to the knowledge and faith of his Saviour Christ?

Will you be careful to fashion yourselves after the rule and doctrine of Christ, and to make yourselves, as much as lieth in you, wholesome examples to this child?

Will you abound in prayer for this child, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance?

Then the Minister shall say :

O merciful God, grant that the old Adam in this child may be so buried, that the new man may be raised up in him! Grant that all sinful affections may die in him,

and that all things belonging to the Spirit may live and grow in him. Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Grant that he may receive the fulness of Thy grace, and ever remain in the number of Thy faithful children, through Jesus Christ our Lord. AMEN.

Then the Minister shall say to the parents :

Name this child.

And, naming it after them, he shall say :

I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

We receive this child into the congregation of Christ's flock, in trust that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and seryant into his life's end.

Let us pray.

Almighty and most gracious God, who hast given us the Spirit of adoption whereby we call Thee our Father, we call upon Thee for Thy servants, the parents of this child whom we have dedicated to Thee in Baptism : that they, being led by Thy Holy Spirit, may live as becometh Thy children and joint heirs with Christ: that they may both perceive and know what is Thy good and acceptable and perfect will, and have grace and power faithfully to fulfil the same. Graciously assist them, we beseech Thee, to bring up this child in Thy fear, which is the beginning of wisdom, diligently to instruct him in the doctrine which is according to

godliness, and both by precept and example to guide his steps in the way of righteousness and peace; that, at the last, they with their children may be numbered with Thy saints in glory everlasting, through Jesus Christ our Lord. AMEN.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. AMEN.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

ACCORDING TO THE BOOK OF COMMON PRAYER AS
USED BY THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES.

The persons to be married standing together, the man on the right hand and the woman on the left, the Minister shall say :

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show any just cause why they may not lawfully be joined together, let him now speak or else hereafter forever hold his peace.

Then shall the Minister say unto the persons who are to be married :

I require and charge you both as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it: for be ye well assured, that if any persons are joined together

otherwise than as God's word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed marriage, may demand sufficient surety for his indemnification; but if no impediment shall be alleged, or suspected, the Minister shall say to the man :

M. Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer :

I will.

Then shall the Minister say unto the woman :

N. Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer :

I will.

Then shall the Minister say :

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner :

The Minister, receiving the woman at her father's or friend's hands, shall cause the man, with his right hand, to take the woman by her right hand, and to say after him as followeth :

I *M.* take thee *N.* to my wedded wife, to have and to

hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands, and the woman, with her right hand taking the man by his right hand, should likewise say after the Minister :

I *N.* take thee *M.* to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands, and the man shall give unto the woman a ring, and the Minister, taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the Minister, shall say :

With this ring I thee wed, and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Then the Minister shall say :

Let us pray.

Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants, this man and this woman whom we bless in Thy name, that

as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, (whereof this Ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to Thy laws, through Jesus Christ our Lord. AMEN.

Then shall the Minister join their right hands together and say :

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company :

Forasmuch as these persons have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth each to the other, and have declared the same by giving and receiving a ring, and by joining hands; I pronounce that they are Man and Wife, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

And the Minister shall add this blessing :

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. AMEN.

II.

THE SOLEMNIZATION OF MATRIMONY.

THE FOLLOWING FORM WAS PREPARED BY THE REVEREND
GEORGE W. BETHUNE, D.D., FOR THE REVISED
LITURGY OF THE REFORMED CHURCH.

The Minister shall say :

God be merciful unto us, and bless us, and cause His face to shine upon us, through Jesus Christ our Lord.
AMEN.

In the name of Almighty God, I demand of each of you here present, that if ye know any good reason why these persons, *M.* and *N.*, should not be joined in marriage, ye do now declare the same, as ye would answer before the Searcher of Hearts.

If no answer be given, the Minister shall proceed :

God created man in His own image, and said, It is not good that man should be alone: I will make a helpmeet for him. He brought unto the man the woman whom He had made. And Adam said, This is now bone of my bone, and flesh of my flesh. Therefore shall a man leave father and mother, and cleave unto his wife: and they twain shall be one flesh.

Marriage, thus ordained of God in Eden, was confirmed at the wedding in Cana of Galilee by the gracious

presence and miraculous blessing of our Divine Lord Jesus Christ; who also hath said, What God hath joined together, let not man put asunder. Moreover, His holy apostle Paul has commended unto the husband the example of Christ in loving His Church, and unto the wife the willing subjection of the Church unto Christ as her Head. Whence we learn that marriage is well pleasing to God our Saviour, and most honorable to all who maintain therein a mutual love and unshaken fidelity.

I therefore, a minister of the blessed Gospel, charge and entreat you both to seek the help of God in all your duties, that His grace may make your union fruitful of comfort in this life, and a furtherance of your everlasting salvation, to the glory of His holy name.

Let us pray.

O most holy and most merciful Lord God, we beseech Thee for these Thy servant and handmaid, that they may, with a reverent trust in Thee, enter into the covenant of marriage as they now purpose, and truly keep all the vows which they are about to make, according to Thy word. Grant this, O our Father, with the forgiveness of our sins, through Christ Thy Son. AMEN.

Then the Minister shall bid the man and the woman to join their right hands, which being done, he shall say to the man :

Dost thou, ———, take this woman, ———, before God and these witnesses, to be thy wife?

Dost thou promise to love her, honor her, defend her, sustain and cherish her, in joy and in sorrow, in health and in sickness, in prosperity and in adversity? Wilt thou be faithful to her in all things as becometh a good husband, and never forsake her, so long as ye both do live?

The Minister shall then say to the woman :

Dost thou, ———, take this man, ———, before God and these witnesses, to be thy husband ?

Dost thou promise to love him, honor him, cherish and obey him, in joy and in sorrow, in health and in sickness, in prosperity and in adversity ? Wilt thou be faithful to him in all things as becometh a good wife, and never forsake him as long as ye both do live ?

When a ring is used, the Minister shall say to the man :

What pledge dost thou give that thou wilt perform these thy vows ?

The man shows the ring, and the Minister shall say to the woman :

Dost thou receive this ring in token of the same on thy part ?

Then the man, the Minister guiding his hand, shall place the ring on the fourth finger of her left hand, and the Minister shall say :

Let us pray.

O God our heavenly Father, Thou hast heard these promises of Thy servant and handmaid to each other. Mercifully condescend to unite their hearts and lives by all the grace and true affection of a happy marriage. May their love never know change or doubt or decay. Replenish them with Thy Holy Spirit, that they may piously live together according to Thy divine will. May they be blessed in each other, and both in the knowledge of Christ Thy Son ; and may they at last enter Thy blessed kingdom : through Jesus Christ our Redeemer. AMEN.

Then the Minister, taking their clasped hands between his, shall say :

Now in the name of God, Father, Son, and Holy Ghost, whose servant I am, I pronounce you husband and wife.

The Lord bless you and keep you. The Lord make His face shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace.

Then, still holding their hands, he shall say to the company of witnesses :

What, therefore, God hath joined together, let not man put asunder. AMEN.

THE ORDER FOR THE BURIAL OF THE DEAD.

The Minister, meeting the Body at the entrance of the Church, and going before it into the Church, should say :

I am the Resurrection and the Life, saith the Lord ; he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die.—ST. JOHN xi. 25, 26.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another.—JOB xix. 25-27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away : blessed be the name of the Lord.—1 TIM. vi. 7 ; JOB i. 21.

After the body is placed in the church, the Minister shall say :

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.—Ps. xlv. 1-3.

For Thou hast been a strength to the poor, a strength to

the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.—ISA. xxv. 4.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.—2 COR. i. 3-4.

Let us pray.

Almighty and everlasting God, the comfort of the sad, the strength of sufferers, let the prayers of those who cry out of any tribulation come unto Thee, that all may rejoice to find that Thy mercy is present with them in their afflictions, through Christ our Lord.

O Eternal and ever-blessed God, clouds and darkness are round about Thee, but justice and judgment are the habitation of Thy throne ; mercy and truth go before Thy face. Our flesh and our heart fail ; but Thou art the strength of our heart, and our portion forever. Merciful God and heavenly Father, who hast taught us in Thy holy Word that Thou dost not willingly afflict or grieve the children of men, look with pity, we beseech Thee, upon the sorrows of Thy servants, that while they mourn they may not murmur or faint under Thy rod ; but, remembering Thy unnumbered past and present mercies, Thy promises, and all Thy love in Christ, may resign themselves meekly into Thy hands, to be taught and disciplined by Thee. Sanctify Thy fatherly correction to them. Endue their souls with patience under their affliction, and with resignation to Thy blessed will.

Comfort them with a sense of Thy goodness and compassion; and grant that, loosened from earthly ties, they may cleave the more closely to Thee, who bringest life out of death, and who canst turn their grief into eternal joy, through Jesus Christ our Lord. AMEN.

Here, if desired, a hymn may be sung.

Then shall be read portions of the following lessons, at the discretion of the Minister :

M O R T A L I T Y .

PSALM XXXIX.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold, Thou hast made my days as an handbreadth; and mine age is as nothing before Thee: verily every man at his best state is altogether vanity.

Surely every man walketh in a vain shew: surely they are disquieted in vain: He heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for? my hope is in Thee.

Deliver me from all my transgressions; make me not the reproach of the foolish.

I was dumb, I opened not my mouth; because Thou didst it.

Remove Thy stroke away from me: I am consumed by the blow of Thine hand.

When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry;

hold not Thy peace at my tears : for I am a stranger with Thee and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XC.

Lord, Thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction ; and sayest, Return, ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood ; they are as a sleep ; in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth.

For we are consumed by Thine anger, and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath : we spend our years, as a tale that is told.

The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away.

Who knoweth the power of Thine anger ? even according to Thy fear, so is Thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent Thee concerning Thy servants.

O satisfy us early with Thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil.

Let Thy work appear unto Thy servants, and Thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

ECCLESIASTES XII. 1-8.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and de-

sire shall fail : because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

Vanity of vanities, saith the Preacher ; all is vanity.

AFFLICTION SANCTIFIED AND COMFORTED.

HEBREWS XII. 1-13.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus, the author and finisher of our faith ; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

Ye have not yet resisted unto blood, striving against sin.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him :

For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

If ye endure chastening, God dealeth with you as

with sons : for what son is he whom the father chasteneth not ?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ?

For they verily for a few days chastened us after their own pleasure ; but He for our profit, that we might be partakers of His holiness.

Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees ;

And make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

ISAIAH LIV. 7-12.

For a small moment have I forsaken thee ; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee.

neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted ! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

PSALM XXV.

Unto Thee, O Lord, do I lift up my soul.

O my God, I trust in Thee : let me not be ashamed, let not mine enemies triumph over me.

Yea, let none that wait on Thee be ashamed : let them be ashamed which transgress without cause.

Shew me Thy ways, O Lord ; teach me Thy paths.

Lead me in Thy truth, and teach me : for Thou art the God of my salvation ; on Thee do I wait all the day.

Remember, O Lord, Thy tender mercies and Thy loving-kindnesses ; for they have been ever of old.

Remember not the sins of my youth, nor my transgressions : according to Thy mercy remember Thou me for Thy goodness' sake, O Lord.

Good and upright is the Lord : therefore will He teach sinners in the way.

The meek will He guide in judgment : and the meek will He teach his way.

All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.

For Thy name's sake, O Lord, pardon mine iniquity ; for it is great.

What man is he that feareth the Lord ? him shall He teach in the way that he shall choose.

His soul shall dwell at ease ; and his seed shall inherit the earth.

The secret of the Lord is with them that fear Him ; and He will shew them His covenant.

Mine eyes are ever toward the Lord ; for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me ; for I am desolate and afflicted.

The troubles of my heart are enlarged : O bring Thou me out of my distresses.

Look upon mine affliction and my pain ; and forgive all my sins.

Consider mine enemies ; for they are many ; and they hate me with cruel hatred.

O keep my soul, and deliver me : let me not be ashamed ; for I put my trust in Thee.

Let integrity and uprightness preserve me ; for I wait on Thee.

Redeem Israel, O God, out of all his troubles.

PSALM XLII.

As the hart panteth after the water brooks, so panteth my soul after Thee, O God.

My soul thirsteth for God, for the living God : when shall I come and appear before God ?

My tears have been my meat day and night, while they continually say unto me, Where is thy God ?

When I remember these things, I pour out my soul in me : for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul ? and why art

thou disquieted in me? hope thou in God : for I shall yet praise Him for the help of His countenance.

O my God, my soul is cast down within me : therefore will I remember Thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of Thy waterspouts : all Thy waves and Thy billows are gone over me.

Yet the Lord will command His loving-kindness in the day-time, and in the night His song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast Thou forgotten me? why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me ; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God : for I shall yet praise Him, who is the health of my countenance, and my God.

PSALM LXXVII.

I cried unto God with my voice, even unto God with my voice ; and He gave ear unto me.

In the day of my trouble I sought the Lord : my sore ran in the night, and ceased not : my soul refused to be comforted.

I remembered God, and was troubled : I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking : I am so troubled that I cannot speak.

I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night : I commune with mine own heart : and my spirit made diligent search.

Will the Lord cast off for ever? and will He be favourable no more?

Is His mercy clean gone for ever? doth His promise fail for evermore?

Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?

And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.

I will remember the works of the Lord : surely I will remember Thy wonders of old.

I will meditate also of all Thy work, and talk of Thy doings.

Thy way, O God, is in the sanctuary: who is so great a God as our God?

Thou art the God that doest wonders : Thou hast declared Thy strength among the people.

Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph.

The waters saw Thee, O God, the waters saw Thee ; they were afraid : the depths also were troubled.

The clouds poured out water : the skies sent out a sound : Thine arrows also went abroad.

The voice of Thy thunder was in the heaven : the lightnings lightened the world : the earth trembled and shook.

Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known.

Thou leddest Thy people like a flock by the hand of Moses and Aaron.

PSALM LXXXVIII.

O Lord God of my salvation, I have cried day and night before Thee :

Let my prayer come before Thee : incline Thine ear unto my cry ;

For my soul is full of troubles : and my life draweth nigh unto the grave.

I am counted with them that go down into the pit : I am as a man that hath no strength :

Free among the dead, like the slain that lie in the grave, whom Thou rememberest no more : and they are cut off from Thy hand.

Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves.

Thou hast put away mine acquaintance far from me ; Thou hast made me an abomination unto them : I am shut up, and I cannot come forth.

Mine eye mourneth by reason of affliction : Lord, I have called daily upon Thee, I have stretched out my hands unto Thee.

Wilt Thou shew wonders to the dead ? shall the dead arise and praise Thee ?

Shall Thy loving-kindness be declared in the grave ? or Thy faithfulness in destruction ?

Shall Thy wonders be known in the dark ? and Thy righteousness in the land of forgetfulness ?

But unto Thee have I cried, O Lord ; and in the morning shall my prayer prevent Thee.

Lord, why castest Thou off my soul ? why hidest Thou Thy face from me ?

I am afflicted and ready to die from my youth up : while I suffer Thy terrors I am distracted.

Thy fierce wrath goeth over me ; Thy terrors have cut me off.

They came round about me daily like water ; they compassed me about together.

Lover and friend hast Thou put far from me, and mine acquaintance into darkness.

PSALM CXLIII.

Hear my prayer, O Lord, give ear to my supplications : in Thy faithfulness answer me, and in Thy righteousness.

And enter not into judgment with Thy servant : for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul ; he hath smitten my life down to the ground ; he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me ; my heart within me is desolate.

I remember the days of old, I meditate on all Thy works ; I muse on the work of Thy hands.

I stretch forth my hands unto Thee : my soul thirsteth after Thee, as a thirsty land.

Hear me speedily, O Lord : my spirit faileth : hide not thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy loving-kindness in the morning ; for in Thee do I trust : cause me to know the way wherein I should walk ; for I lift up my soul unto Thee.

Deliver me, O Lord, from mine enemies : I flee unto Thee to hide me.

Teach me to do Thy will ; for Thou art my God : Thy spirit is good ; lead me into the land of uprightness.

Quicken me, O Lord, for Thy name's sake : for Thy righteousness' sake bring my soul out of trouble.

And of Thy mercy cut off mine enemies, and destroy all them that afflict my soul : for I am Thy servant.

RESURRECTION.

I COR. xv. 20-58.

But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterwards, they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father ; when He shall have put down all rule, and all authority and power.

For He must reign, till He hath put all enemies under His feet.

The last enemy that shall be destroyed is death.

For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him.

And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

Else what shall they do, which are baptized for the

dead, if the dead rise not at all? why are they then baptized for the dead?

And why stand we in jeopardy every hour?

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

Be not deceived: Evil communications corrupt good manners.

Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased Him, and to every seed His own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is sown in dishonour, it is raised in glory : it is sown in weakness, it is raised in power :

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

The first man is of the earth, earthy : the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

Behold, I shew you a mystery ; we shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting ? O grave, where is thy victory ?

The sting of death is sin ; and the strength of sin is the law.

But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

JOHN XI. 17-44.

Then when Jesus came, He found that He had lain in the grave four days already.

(Now Bethany was nigh unto Jerusalem, about fifteen furlongs off :)

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met Him : but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto Him, I know that He shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live :

And whosoever liveth, and believeth in me, shall never die. Believest thou this ?

She saith unto Him, Yea, Lord : I believe that Thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and

called Mary her sister secretly, saying, The Master has come, and calleth for thee.

As soon as she heard that, she arose quickly, and came unto Him.

Now Jesus was not yet come into the town, but was in that place where Martha met Him.

The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled,

And said, Where have ye laid him? They said unto Him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how He loved him!

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where

the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard me.

And I knew that Thou hearest me always : but because of the people which stand by I said it, that they may believe that Thou hast sent me.

And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

LUKE VII. 11-16.

And it came to pass the day after, that He went into a city called Nain ; and many of His disciples went with Him, and much people.

Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.

And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

And He came and touched the bier : and they that bare him stood still. And He said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak, And He delivered him to his mother.

And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited His people.

I THESSALONIANS IV. 15-18.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

Wherefore, comfort one another with these words.

ACTS IX. 36-42.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas ; this woman was full of good works and alms-deeds which she did.

And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose, and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed ; and turning him to the body, said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up ; and when he had called the saints and widows, he presented her alive.

And it was known throughout all Joppa : and many believed in the Lord.

FUTURE GLORY AND ETERNAL UNION WITH
CHRIST.

ROMANS VIII. 18-39.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope,

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ?

But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren.

Moreover whom He did predestinate, them He also called : and whom He called, them He also justified : and whom He justified, them He also glorified.

What shall we then say to these things ? If God be for us, who can be against us ?

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ?

Who shall lay any thing to the charge of God's elect ? It is God that justifieth.

Who is He that condemneth ? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

As it is written, For Thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2 CORINTHIANS IV. 7-18.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ;

Persecuted, but not forsaken ; cast down, but not destroyed ;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh in us, but life in you.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ;

Knowing, that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ;

While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

2 CORINTHIANS V. 1-10.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

(For we walk by faith, not by sight :)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labour, that, whether present or absent, we may be accepted of Him.

For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

REVELATION XXI. 1-4, 22-27.

And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

REVELATION XXII. 1-7.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of

the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.

And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and His servants shall serve Him :

And they shall see His face ; and His name shall be in their foreheads.

And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

And He said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

GODLY LIVING IN VIEW OF DEATH.

I PETER I. 13-25.

Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ :

As obedient children, not fashioning yourselves according to the former lusts in your ignorance :

But as He which hath called you is holy, so be ye holy in all manner of conversation ;

Because it is written, Be ye holy ; for I am holy.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear :

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ;

But with the precious blood of Christ, as of a lamb without blemish and without spot :

Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.

Who by Him do believe in God, that raised Him up from the dead, and gave Him glory ; that your faith and hope might be in God.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away :

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

LUKE XII. 35-47.

Let your loins be girded about, and your lights burning ;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.

Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all ?

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season ?

Blessed is that servant, whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants, and maidens, and to eat and drink, and to be drunken ;

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

I THESSALONIANS V. I-II.

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety ; then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness.

Therefore let us not sleep, as do others ; but let us watch and be sober.

For they that sleep, sleep in the night ; and they that be drunken, are drunken in the night.

But let us, who are of the day, be sober, putting on the breast-plate of faith and love ; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Who died for us, that, whether we wake or sleep, we should live together with Him.

Wherefore, comfort yourselves together, and edify one another, even as also ye do.

FOR THE FUNERAL OF A CHILD.

I KINGS XVII. 17-24.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick ; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said, O Lord my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray Thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

2 KINGS IV. 18-37.

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And he said, Wherefore wilt thou go to him to-day? it is neither new-moon, nor sabbath. And she said, It shall be well.

Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

Run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well.

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands : and he stretched himself upon the child ; and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro ; and went up, and stretched himself upon him : and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

2 SAMUEL XII. 15-21.

And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

David therefore besought God for the child ; and David fasted, and went in, and lay all night upon the earth.

And the elders of his house arose, and went to him, to raise him up from the earth : but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead : for they said, Behold, while the child was yet alive, we spake unto him, and he would

not hearken unto our voice : how will he then vex himself, if we tell him that the child is dead ?

But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? and they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done ? thou didst fast and weep for the child, while it was alive ; but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted, and wept : for I said, Who can tell whether God will be gracious to me, that the child may live ?

But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me.

MARK V. 35-42.

While He yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead : why troublest thou the Master any further ?

As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe.

And He suffered no man to follow Him, save Peter, and James, and John the brother of James.

And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying.

And He took the damsel by the hand, and said unto her, Talitha cumi : which is, being interpreted, Damsel, (I say unto thee) arise.

And straightway the damsel arose, and walked ; for she was of the age of twelve years. And they were astonished with a great astonishment.

And He charged them straitly that no man should know it ; and commanded that something should be given her to eat.

MATTHEW XIX. 13-16.

And they brought young children to Him, that He should touch them ; and His disciples rebuked those that brought them.

But when Jesus saw it He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And He took them up in His arms, put His hands upon them, and blessed them.

MATTHEW XVIII. 1-6 ; 10-14.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven ?

And Jesus called a little child unto Him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name, receiveth me.

But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

For the Son of man is come to save that which was lost.

How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

After the Scripture shall have been read, the Minister shall say:

Let us pray.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls

of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labors : and we beseech Thee, that we, with all those who are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss in Thy eternal and everlasting glory, in the habitations of light and gladness, in the tabernacles of shade and rest, in the harbor of life, where griefs, infirmities, groans, and miseries fly, and where the weary and tempest-tost rest together : in the life that knoweth not old age, the good things that pass not away, the delights that have no end. All this we ask through Jesus Christ our Lord.

O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life, in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in Him shall not die eternally ; who also hath taught us, by His holy apostle, not to be sorry, as men without hope, for those who sleep in Him ; we humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness ; that, when we shall depart this life, we may rest in Him ; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all who love and fear Thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. AMEN.

Here a hymn may be sung.

Then the Minister, standing by the Body, shall say :

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

At the Grave, after the Body shall have been laid in the earth, the Minister shall say :

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of the world the soul of our brother (or sister) departed, we therefore commit his body to the ground ; earth to earth, ashes to ashes, dust to dust ; looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body ; according to the mighty working whereby He is able to subdue all things unto Himself.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. AMEN.

Where, as is so often the case in large cities, the Minister does not accompany the Body to the place of burial, this form of committal may conclude the service at the church or residence.

SELECTIONS OF SCRIPTURE FOR THE SICK-ROOM.

THE NEED AND PROMISE OF FORGIVENESS OF SIN.

PSALM LI. 1-17.

Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from Thy presence ; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation ; and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways ; and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation : and my tongue shall sing aloud of Thy righteousness.

O Lord, open Thou my lips ; and my mouth shall shew forth Thy praise.

For Thou desirest not sacrifice ; else would I give it : Thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, Thou wilt not despise.

ISAIAH I. 16-18.

Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ;

Learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.

MICAH VII. 18, 19.

Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage ? He retaineth not His anger for ever, because He delighteth in mercy.

He will turn again, He will have compassion upon us ; He will subdue our iniquities ; and Thou wilt cast all their sins into the depths of the sea.

JOHN III. 14-18.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

That whosoever believeth in Him should not perish, but have eternal life.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved.

He that believeth on Him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

ACTS III. 19 ; IV. 12.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.

ACTS XVI. 25-31.

And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword,

and would have killed himself, supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

And brought them out, and said, Sirs, what must I do to be saved ?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

ROMANS V. 6-11.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by His blood, we shall be saved from wrath through Him.

For if, when we were enemies, we were reconciled to God by the death of His Son ; much more, being reconciled, we shall be saved by His life.

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

ROMANS VIII. 1-10.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh :

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit, the things of the Spirit.

For to be carnally minded is death ; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness.

I JOHN I. 8-10.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make Him a liar, and His word is not in us.

LUKE XV. 1-24.

Then drew near unto Him all the publicans and sinners for to hear Him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And He spake this parable unto them, saying,

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons :

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

And am no more worthy to be called thy son : make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet :

And bring hither the fatted calf, and kill it ; and let us eat, and be merry :

For this my son was dead, and is alive again ; he was lost, and is found.

MONITIONS OF AFFLICTION.

DEUTERONOMY VIII. 2-6.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no.

And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know ; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him.

JOB XI. 13-20.

If thou prepare thine heart, and stretch out thine hands toward Him ;

If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

For then shalt thou lift up thy face without spot ; yea, thou shalt be steadfast, and shalt not fear :

Because thou shalt forget thy misery, and remember it as waters that pass away :

And thine age shall be clearer than the noonday ; thou shalt shine forth, thou shalt be as the morning.

And thou shalt be secure, because there is hope ; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

Also thou shalt lie down, and none shall make thee afraid ; yea, many shall make suit unto thee.

But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

JOB XXXVI. 5-12.

Behold, God is mighty, and despiseth not any : He is mighty in strength and wisdom.

He preserveth not the life of the wicked : but giveth right to the poor.

He withdraweth not His eyes from the righteous : but with kings are they on the throne ; yea, He doth establish them for ever, and they are exalted.

And if they be bound in fetters, and be holden in cords of affliction ;

Then He sheweth them their work, and their transgressions that they have exceeded.

He openeth also their ear to discipline, and commandeth that they return from iniquity.

If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures.

But if they obey not, they shall perish by the sword, and they shall die without knowledge.

PSALM LXXVIII. 32-35.

For all this they sinned still, and believed not for His wondrous works.

Therefore their days did He consume in vanity, and their years in trouble.

When He slew them, then they sought Him : and they returned and inquired early after God.

And they remembered that God was their Rock, and the high God their Redeemer.

PSALM LXXXIX. 30-33.

If his children forsake my law, and walk not in my judgments ;

If they break my statutes, and keep not my commandments ;

Then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

LUKE XIII. 6-9.

He spake also this parable : A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?

And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it :

And if it bear fruit, well : and if not, then after that thou shalt cut it down.

BLESSINGS OF AFFLICTION.

JOB V. 17-26.

Behold, happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty :

For He maketh sore, and bindeth up : He woundeth, and His hands make whole.

He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee.

In famine He shall redeem thee from death : and in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue :

neither shalt thou be afraid of destruction when it cometh.

At destruction and famine thou shalt laugh : neither shalt thou be afraid of the beasts of the earth.

For thou shalt be in league with the stones of the field : and the beasts of the field shall be at peace with thee.

And thou shalt know that thy tabernacle shall be in peace ; and thou shalt visit thy habitation, and shalt not sin.

Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

JOHN XV. 1, 2.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit He taketh away : and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

ROMANS V. 1-5.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ :

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also ; knowing that tribulation worketh patience ;

And patience, experience ; and experience, hope :

And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

2 CORINTHIANS IV. 6-18.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ;

Persecuted, but not forsaken ; cast down, but not destroyed ;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh in us, but life in you.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ;

Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ;

While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

2 CORINTHIANS XII. 7-10.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And He said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong.

I am become a fool in glorying ; ye have compelled me : for I ought to have been commended of you : for in nothing am I behind the very chiefest apostles, though I be nothing.

HEBREWS XII. 3-11.

For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

Ye have yet not resisted unto blood, striving against sin.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him :

For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

I PETER I. 3-9.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with

fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ :

Whom having not seen, ye love ; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory :

Receiving the end of your faith, even the salvation of your souls.

PATIENCE AND TRUST.

PSALM III. 1-8.

Lord, how are they increased that trouble me ! many are they that rise up against me.

Many there be which say of my soul, There is no help for him in God.

But Thou, O Lord, art a shield for me ; my glory, and the lifter up of mine head.

I cried unto the Lord with my voice, and He heard me out of His holy hill.

I laid me down and slept ; I awaked ; for the Lord sustained me.

I will not be afraid of ten thousands of people, that have set themselves against me round about.

Arise, O Lord ; save me, O my God : for Thou hast smitten all mine enemies upon the cheek bone ; Thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord : Thy blessing is upon Thy people.

PSALM XVIII. 1-19.

I will love Thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer ; my God, my strength, in whom I will trust ; my

buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised : so shall I be saved from mine enemies.

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about : the snares of death prevented me.

In my distress I called upon the Lord, and cried unto my God : He heard my voice out of His temple, and my cry came before Him, even into His ears.

Then the earth shook and trembled ; the foundations also of the hills moved and were shaken, because He was wroth.

There went up a smoke out of His nostrils, and fire out of His mouth devoured : coals were kindled by it.

He bowed the heavens also, and came down : and darkness was under His feet.

And He rode upon a cherub, and did fly : yea, He did fly upon the wings of the wind.

He made darkness His secret place ; His pavilion round about Him were dark waters and thick clouds of the skies.

At the brightness that was before Him His thick clouds passed ; hail-stones and coals of fire.

The Lord also thundered in the heavens, and the Highest gave His voice ; hail-stones and coals of fire.

Yea, He sent out His arrows, and scattered them ; and He shot out lightnings, and discomfited them.

Then the channels of waters were seen, and the foundations of the world were discovered at Thy rebuke, O Lord, at the blast of the breath of Thy nostrils.

He sent from above, He took me, He drew me out of many waters.

He delivered me from my strong enemy, and from them which hated me : for they were too strong for me.

They prevented me in the day of my calamity : but the Lord was my stay.

He brought me forth also into a large place ; He delivered me, because He delighted in me.

PSALM XX.

The Lord hear thee in the day of trouble ; the name of the God of Jacob defend thee ;

Send thee help from the sanctuary, and strengthen thee out of Zion ;

Remember all thy offerings, and accept thy burnt sacrifice.

Grant thee according to thine own heart, and fulfil all thy counsel.

We will rejoice in thy salvation, and in the name of our God we will set up our banners : the Lord fulfil all thy petitions.

Now know I that the Lord saveth His anointed ; He will hear him from His holy heaven with the saving strength of His right hand.

Some trust in chariots, and some in horses : but we will remember the name of the Lord our God.

They are brought down and fallen : but we are risen, and stand upright.

Save, Lord : let the King hear us when we call.

PSALM XXIII.

The Lord is my shepherd ; I shall not want.

He maketh me to lie down in green pastures ; He leadeth me beside the still waters.

He restoreth my soul : He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies : Thou anointest my head with oil ; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

PSALM XXVII.

The Lord is my light and my salvation ; whom shall I fear ? the Lord is the strength of my life ; of whom shall I be afraid ?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though a host should encamp against me, my heart shall not fear : though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.

For in the time of trouble He shall hide me in His pavilion : in the secret of His tabernacle shall He hide me ; He shall set me up upon a rock.

And now shall my head be lifted up above mine enemies round about me : therefore will I offer in His tabernacle sacrifices of joy ; I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice : have mercy also upon me, and answer me.

When Thou saidst, Seek ye my face ; my heart said unto Thee, Thy face, Lord, will I seek.

Hide not Thy face far from me ; put not thy servant away in anger : Thou hast been my help ; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies : for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord : be of good courage, and He shall strengthen thy heart : wait, I say, on the Lord.

PSALM XLII.

As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.

My soul thirsteth for God, for the living God : when shall I come and appear before God ?

My tears have been my meat day and night, while they continually say unto me, Where is thy God ?

When I remember these things, I pour out my soul in me : for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul ? and why art thou disquieted in me ? hope thou in God : for I shall yet praise Him for the help of His countenance.

O my God, my soul is cast down within me : therefore will I remember Thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of Thy waterspouts : all Thy waves and Thy billows are gone over me.

Yet the Lord will command His loving-kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast Thou forgotten me ? why go I mourning because of the oppression of the enemy ?

As with a sword in my bones, mine enemies reproach me ; while they say daily unto me, Where is thy God ?

Why art thou cast down, O my soul ? and why art thou disquieted within me ? hope thou in God : for I shall yet praise Him, who is the health of my countenance, and my God.

PSALM CXXI.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved : He that keepeth thee will not slumber.

Behold, He that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper : the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil : He shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

MATTHEW VI. 25-34.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

Which of you by taking thought can add one cubit unto his stature ?

And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith ?

Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ?

(For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and His righteousness ; and all these things shall be added unto you.

Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

HEBREWS X. 35-38.

Cast not away therefore your confidence, which hath great recompense of reward.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and He that shall come will come, and will not tarry.

Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him.

JAMES I. 2-7.

My brethren, count it all joy when ye fall into divers temptations ;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him.

But let him ask in faith, nothing wavering : for he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

JAMES V. 7-11.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient ; establish your hearts : for the coming of the Lord draweth nigh.

Grudge not one against another, brethren, lest ye be condemned : behold, the Judge standeth before the door.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.

I PETER IV. 12, 13.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you :

But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when His glory shall be revealed, ye may be glad also with exceeding joy.

I PETER V. 6-II.

Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time :

Casting all your care upon Him ; for He careth for you.

Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour :

Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

To Him be glory and dominion for ever and ever.
AMEN.

DIVINE MERCY AND SYMPATHY.

PSALM XXV. 12-22.

What man is he that feareth the Lord ? him shall He teach in the way that He shall choose.

His soul shall dwell at ease ; and his seed shall inherit the earth.

The secret of the Lord is with them that fear Him ; and He will shew them His covenant.

Mine eyes are ever toward the Lord ; for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me ; for I am desolate and afflicted.

The troubles of my heart are enlarged : O bring Thou me out of my distresses.

Look upon mine affliction and my pain ; and forgive all my sins.

Consider mine enemies ; for they are many ; and they hate me with cruel hatred.

O keep my soul, and deliver me : let me not be ashamed ; for I put my trust in Thee.

Let integrity and uprightness preserve me ; for I wait on Thee.

Redeem Israel, O God, out of all his troubles.

PSALM XXXIV. 15-22.

The eyes of the Lord are upon the righteous, and His ears are open unto their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous : but the Lord delivereth him out of them all.

He keepeth all his bones : not one of them is broken.

Evil shall slay the wicked : and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of His servants : and none of them that trust in Him shall be desolate.

PSALM CIII. 10-18.

He hath not dealt with us after our sins ; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

As far as the east is from the west, so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

For He knoweth our frame ; He remembereth that we are dust.

As for man, his days are as grass : as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone ; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children ;

To such as keep His covenant, and to those that remember His commandments to do them.

ISAIAH XL. 25-31.

To whom then will ye liken me, or shall I be equal ? saith the Holy One.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : He calleth them all by names, by the greatness of His might, for that He is strong in power ; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God ?

Hast thou not known ? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? there is no searching of His understanding.

He giveth power to the faint ; and to them that have no might He increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall :

But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.

ISAIAH XLIII. 1-2.

But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not : for I have redeemed thee, I have called thee by thy name ; thou art mine.

When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt

not be burned ; neither shall the flame kindle upon thee.

ISAIAH LIII. 3-12.

He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from Him ; He was despised, and we esteemed Him not.

Surely He hath borne our griefs, and carried our sorrows : yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed.

All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all.

He was oppressed, and He was afflicted, yet He opened not His mouth : He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

He was taken from prison and from judgment : and who shall declare His generation ? for He was cut off out of the land of the living : for the transgression of my people was He stricken.

And He made His grave with the wicked, and with the rich in His death ; because He had done no violence, neither was any deceit in His mouth.

Yet it pleased the Lord to bruise Him ; He hath put Him to grief : when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

He shall see of the travail of His soul, and shall be satisfied : by His knowledge shall my righteous servant justify many ; for He shall bear their iniquities.

Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death : and He was numbered with the transgressors ; and He bare the sin of many, and made intercession for the transgressors.

ISAIAH LIV. 7-12.

For a small moment have I forsaken thee ; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

JOHN XIV. 25-27.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

JOHN XV. 15-16.

Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain ; that whatsoever ye shall ask of the Father in my name, He may give it you.

HEBREWS IV. 14-16.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not a high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

RECOVERY.

PSALM XXX.

I will extol Thee, O Lord ; for Thou hast lifted me up, and hast not made my foes to rejoice over me.

O Lord my God, I cried unto Thee, and Thou hast healed me.

O Lord, Thou hast brought up my soul from the grave : Thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness.

For His anger endureth but a moment ; in His favour is life : weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

Lord, by Thy favour Thou hast made my mountain to stand strong : Thou didst hide Thy face, and I was troubled.

I cried to Thee, O Lord ; and unto the Lord I made supplication.

What profit is there in my blood, when I go down to the pit ? Shall the dust praise Thee ? shall it declare Thy truth ?

Hear, O Lord, and have mercy upon me : Lord, be Thou my helper.

Thou hast turned for me my mourning into dancing : Thou hast put off my sackcloth, and girded me with gladness ;

To the end that my glory may sing praise to Thee, and not be silent. O Lord my God, I will give thanks unto Thee for ever.

PSALM XXXIV. 1-10 ; 17-22.

I will bless the Lord at all times : His praise shall continually be in my mouth.

My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt His name together.

I sought the Lord, and He heard me, and delivered me from all my fears.

They looked unto Him, and were lightened : and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear Him, and delivereth them.

O taste and see that the Lord is good : blessed is the man that trusteth in Him.

O fear the Lord, ye His saints ; for there is no want to them that fear Him.

The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good thing.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous : but the Lord delivereth him out of them all.

He keepeth all his bones : not one of them is broken.

Evil shall slay the wicked : and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of His servants : and none of them that trust in Him shall be desolate.

PSALM CXVI.

I love the Lord, because He hath heard my voice and my supplications.

Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow.

Then called I upon the name of the Lord ; O Lord, I beseech Thee, deliver my soul.

Gracious is the Lord, and righteous ; yea, our God is merciful.

The Lord preserveth the simple : I was brought low, and He helped me.

Return unto thy rest, O my soul : for the Lord hath dealt bountifully with thee.

For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, therefore have I spoken : I was greatly afflicted :

I said in my haste, All men are liars.

What shall I render unto the Lord for all His benefits toward me ?

I will take the cup of salvation, and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all His people.

Precious in the sight of the Lord is the death of His saints.

O Lord, truly I am Thy servant : I am Thy servant, and the son of Thine handmaid : Thou hast loosed my bonds.

I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all His people,

In the courts of the Lord's house, in the midst of Thee, O Jerusalem. Praise ye the Lord.

ISAIAH XXXVIII. 9-20.

The writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness :

I said in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the land of the living : I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life : He will cut me off with pining sickness : from day even to night wilt Thou make an end of me.

I reckoned till morning, that, as a lion, so will He break all my bones : from day even to night wilt Thou make an end of me.

Like a crane or a swallow, so did I chatter : I did mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed ; undertake for me.

What shall I say ? He hath both spoken unto me, and Himself hath done it : I shall go softly all my years in the bitterness of my soul.

O Lord, by these things men live, and in all these things is the life of my spirit : so wilt Thou recover me, and make me to live.

Behold, for peace I had great bitterness ; but Thou hast in love to my soul delivered it from the pit of corruption : for Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee : they that go down into the pit cannot hope for Thy truth.

The living, the living, He shall praise thee, as I do this day : the father to the children shall make known Thy truth.

The Lord was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

MARK V. 18-20.

And when he was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him.

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all men did marvel.

ROMANS XII. 1, 2.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may

prove what is that good, and acceptable, and perfect will of God.

EPHESIANS VI. 10-18.

Finally, my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness ;

And your feet shod with the preparation of the gospel of peace ;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

PHILIPPIANS II. 25-30.

Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

Receive him therefore in the Lord with all gladness ; and hold such in reputation :

Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

FOR CHRISTIANS APPOINTED TO DIE.

PSALM XVI. 8-11.

I have set the Lord always before me : because He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope.

For Thou wilt not leave my soul in hell ; neither wilt Thou suffer Thine Holy One to see corruption.

Thou wilt shew me the path of life : in Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore.

JOHN XIV. 1-6 ; XVII. 24.

Let not your heart be troubled : ye believe in God, believe also in me.

In my Father's house are many mansions : if it were

not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

Father, I will that they also whom Thou hast given me be with me where I am; that they may behold my glory which Thou hast given me: for Thou lovedst me before the foundation of the world.

ROMANS VIII. 15-23; 35-37.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not wil-

lingly, but by reason of Him who hath subjected the same in hope ;

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For Thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors, through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I CORINTHIANS XV. 19-26 ; 53-57.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at His coming.

Then cometh the end, when He shall have delivered up the kingdom to God, even the Father ; when He shall have put down all rule, and all authority and power.

For He must reign, till He hath put all enemies under His feet.

The last enemy that shall be destroyed is death.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting ? O grave, where is thy victory ?

The sting of death is sin ; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 CORINTHIANS V. 1-8.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight:)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

PHILIPPIANS I. 20-23.

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

For to me to live is Christ, and to die is gain.

But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

PHILIPPIANS III. 20, 21.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

2 TIMOTHY IV. 6-8.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith :

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love His appearing.

HEBREWS II. 14, 15.

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the devil ;

And deliver them, who through fear of death were all their lifetime subject to bondage.

1 JOHN III. 1, 2.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew Him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is.

FORM FOR THE ORDINATION OF ELDERS.

While the newly-elected Elders are coming forward, there may be read, or chanted by the choir, the following sentences :

“Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer.”—Ps. xix. 14.

“Who shall ascend into the hill of the Lord, or who shall stand in His holy place?

“He that hath clean hands and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”—Ps. xxiv. 3, 4.

Then shall the Minister say .

Dearly Beloved, it has pleased this congregation to call you to the office of Ruling Elder : and in presenting yourself to be set apart thereto, it is fitting that the duties of your office should, first, be clearly set before you.

In the first place, the office of Elders is, together with the Ministers of the Word, to take the episcopacy or oversight of the church which is committed to them. In the discharge of their duties, they are to admit to its

communion such as profess faith in Christ and repentance for their sins ; diligently to look whether every one properly deports himself in his doctrine and life ; to admonish those who behave disorderly ; to prevent, as much as possible, the Sacrament from being profaned ; to exercise the discipline of the church against such as offend ; and to receive them again, when penitent, to the household of faith.

Secondly. Since the Apostle enjoineth that all things shall be done decently and in order, therefore it is also the duty of the Elders to pay regard to all Christian ordinances, and in all things which relate to the welfare of the church, to assist the Ministers of the Word with good counsel, to visit the sick, comfort the afflicted, and to be faithful advisers of all the flock committed to their care.

Thirdly. It is their duty particularly to have regard unto the doctrine and life of the Ministers of the Word, that all things may be directed to the edification of the church ; and that no strange doctrine be taught ; according to that which we read where the Apostle exhorted the Elders to watch diligently against the wolves who might come into the sheepfold of Christ ; for the performance of which the Elders are in duty bound diligently to search the Word of God, and to meditate on the mysteries of the faith.

And now, beloved brother, you shall answer to the following questions :

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice ?

Do you sincerely receive and adopt the Confession of

Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Do you accept the office of Ruling Elder in this congregation, and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity, and purity of the church?

The Elder elect, having answered these questions in the affirmative, the Minister shall address to the members of the church the following question :

Do you, the members of this church, acknowledge and receive this brother as a Ruling Elder, and do you promise to yield him all that honor, encouragement, and obedience in the Lord, to which his office, according to the Word of God and the constitution of this church, entitles him?

The members of the church having answered this question in the affirmative by holding up their right hands, the Minister shall proceed to set apart the candidate, by prayer, to the office of Ruling Elder :

PRAYER.

Almighty God, our Heavenly Father, the giver of all good gifts, who hast ordained Rulers and Helpers by whom Thy Church may be preserved in peace and prosperity, we call upon Thee for this Thy servant, elected by this congregation to be a Ruling Elder in Thy church. We beseech Thee so to replenish him with the grace of Thy Holy Spirit, that he may walk before this flock in all lowliness and meekness, in authority, courage, and wisdom. Fill him, we pray Thee, with sound

discretion to administer the trust committed to him. Help him, O Lord, to rule with diligence, to confer with wisdom, to reprove with meekness, and to chastise with love. Make him zealous to win souls, abundant in godly counsel to the ignorant, and fruitful in heavenly consolations to the afflicted. And to this end we pray Thee grant him, O Lord, the inspiration and light of Thy Spirit in the study of Thy word, that he may thoroughly know Thy testimonies, and be so prepared to guard the ministration of Thy word that no grievous wolves enter in and devour Thy flock.

And, Father, we beseech Thee to grant Thy Divine grace to this people, that they may willingly submit themselves unto the godly admonitions of Thy servant, cheerfully render unto him all necessary aid, and esteem him very highly in love for his work's sake.

And now, O Lord, most holy, Thou King eternal, immortal, invisible ; O Christ, the Head of the Church which Thou has redeemed with Thy precious blood ; O Holy Spirit, the Comforter, dispenser of all wisdom, and power, and inspiration, we solemnly set apart Thy servant unto this office. May it please Thee to vouchsafe now unto us Thy ratification of our choice. Endue this Ruling Elder with a double portion of Thy Spirit. Enable him, through constant and humble dependence upon Thee, to prove himself worthy of this great trust, and bountifully to enrich Thy church by his administration thereof. Give him, in this world, knowledge of Thy truth, and in the world to come, life everlasting, through Jesus Christ, our Lord and Saviour. AMEN.

Then shall be said, by the Minister and People, " The Lord's Prayer ":

Our Father, which art in Heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil ; for Thine is the kingdom, and the power, and the glory, forever. AMEN.

Then shall the Minister say :

Inasmuch as it hath pleased this congregation to choose A. B. unto the office of Ruling Elder, and he has, in the presence of the congregation, assumed the vows appertaining to that office, and has been duly set apart thereto by prayer, I declare him duly constituted a Ruling Elder of this church.

“Take heed unto yourself, and to all the flock over the which the Holy Ghost hath made you overseer, to feed the Church of God, which He hath purchased with His own blood.”

The peace of God, which passeth all understanding, keep your heart and mind in the knowledge and love of God, and of His Son, Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you and remain with you always. AMEN.

FORM FOR THE ORDINATION OF DEACONS.

While the newly-elected Deacons are coming forward, there may be read the following sentences :

“Pure religion, and undefiled before God and the Father, is this : To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”—JAMES i. 27.

“For ye have the poor always with you, but me ye have not always.”—MATT. xxvi. 11.

“Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him ; and that thou hide not thyself from thine own flesh.”—ISA. lviii. 6, 7.

Then shall the Minister say :

Dearly beloved, we invite your attention to the declaration of the Word of God respecting the office and duties of Deacons.

Of the origin and institution of their office we may read in the sixth chapter of the Acts : where we find that the Apostles themselves did, in the beginning,

serve the poor ; for at their feet was brought the price of the things that were sold, and distribution was made unto every man according as he had need. But afterwards, when a murmuring arose because the widows of the Grecians were neglected in the daily ministration, men were chosen, by the advice of the Apostles, who should make the service of the poor their peculiar business, to the end that the Apostles might continually give themselves to prayer, and to the ministry of the word.

Thus we gather that it is the duty of the Deacons, first : to collect and preserve, with the greatest fidelity and diligence, the alms which are given to the poor, and that they endeavor that sufficient means be provided for the same. The second part of their office consists in distribution : wherein not only is godly discretion required, to bestow the alms only on the proper objects of charity, but also cheerfulness and simplicity, to assist the poor with becoming sympathy, hearty affection, and also with comfortable words from Scripture.

And now, beloved brother, that you may be duly set apart to this honorable office to which this congregation has called you, you shall answer to the following questions :

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice ?

Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures ?

Do you approve of the government and discipline of the Presbyterian Church in these United States ?

Do you accept the office of Deacon in this congrega-

tion, and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity, and purity of the Church?

The Deacon elect, having answered these questions in the affirmative, the Minister shall address to the members of the church the following questions :

Do you, the members of this church, acknowledge and receive this brother as a Deacon, and do you promise to give him all that honor and encouragement in the Lord, to which his office, according to the Word of God and the constitution of the Church, entitles him?

The members of the church having answered this question in the affirmative by holding up their right hands, the Minister shall proceed to set apart the candidate, by prayer, to the office of Deacon.

PRAYER.

Almighty God and Heavenly Father, who, in the person of Thy Son, Jesus Christ our Lord, didst commit Thy poor to the charge of Thy church, saying, "The poor ye have always with you," we call upon Thee for Thy special blessing upon this Thy servant, chosen by Thy church to be its almoner. Endue him with a tender heart, with a liberal disposition, and with a quick and intelligent sympathy, that he, like our great High Priest, may be touched with the feeling of his brethren's infirmities. May his exhortations ever prevail with this people to bestow liberally of their goods to feed the poor; and may he have sound discretion to distribute the alms committed to him. Grant, O Lord, that both by his life and doctrine he may show forth Thy praises. Give, moreover, we pray, unto the poor, grateful hearts

toward those who help and serve them, to the end that every one acquitting himself of his duty, Thy Holy Name may thereby be magnified, and the kingdom of Thy Son Jesus Christ enlarged. Accept now and ratify this solemn consecration of Thy servant to the office of a Deacon in Thy church. Enable him, through constant and humble dependence on Thee, to prove himself a worthy steward of the Lord. Give him, in this world, knowledge of Thy truth, and in the world to come, life everlasting, through Jesus Christ our Lord. AMEN.

Then shall be said, by the Minister and people, "The Lord's Prayer":

Our Father, which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever. AMEN.

Then shall the Minister say:

Inasmuch as it hath pleased this congregation to choose A. B. unto the office of Deacon, and he has, in the presence of the congregation, assumed the vows appertaining to that office, I declare him duly constituted a Deacon of this church.

Then shall the Minister say:

"The peace of God, which passeth all understanding, keep your heart and mind in the knowledge and love of God, and of His Son, Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you and remain with you always." AMEN.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

If the communion shall immediately follow the preaching service, the Minister, at the close of the prayer after the sermon, shall request non-communicants to withdraw with order and silence, and shall dismiss them with a benediction ; after which a hymn shall be sung, and the alms for the poor received.

If the administration of the communion shall be a distinct service, it shall be introduced by the singing of a hymn, an appropriate lesson of Scripture, and prayer as followeth :

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name ; through Jesus Christ our Lord.

Lord, Jesus Christ, very God and very man, who changest not, but art holy in all Thy works, turn away from us the unbelief of a doubtful mind, and fill our hearts with the gifts of Thy grace ; that we may believe Thee to be very God, who, by miracles and mighty works, art proved to be the Saviour of all ; and we beseech Thee continually to strengthen us by a sincere faith in Thine Incarnation, that the crafty enemy may never be able to overcome us who are established in the

love of Thee. Thou who art true Peace and Love Eternal, enlighten our souls with the brightness of Thy peace, and purify our consciences with the sweetness of Thy love, that all we who have been redeemed by the mystery of Thine Incarnation may remain united in the fellowship of perpetual peace ; and by Thy light shed forth in our souls, may be filled with Thine own sweetness, and embrace our friends in Thee, and our enemies for Thy sake.

Take away from us, we beseech Thee, O Lord, all our iniquities, and the spirit of pride and arrogance which Thou resistest, and fill us with the spirit of fear, and give us a contrite and humble heart, which Thou dost not despise, that we may be enabled, with pure minds, to enter into the Holy of Holies ; through Jesus Christ our Lord.

O God of light, Father of life, Author of grace, who givest to the weak-hearted who trust in Thee those things into which the angels desire to look ; who hast raised us from darkness to light, hast given us life from death and freedom from bondage, and hast dissolved in us the darkness of sin by the coming of Thine only begotten Son ; illuminate the eyes of our understanding by the visitation of Thy Holy Spirit, that we may without condemnation partake of this heavenly food. Receive Thy Church approaching Thee through Christ ; fulfil for each of us whatever is good for him ; bring us all to perfection, and make us meet for the grace of Thy sanctification, uniting us together in Thy holy Church which Thou hast purchased with the precious blood of Thine only begotten Son, our Lord and Saviour Jesus Christ ; to whom, with Thee and the Holy Ghost, be glory forever. Amen.

Then shall the Minister say :

Dearly beloved, our Lord and Saviour Jesus Christ, who, though He was rich, yet, for our sake, became poor, hath committed His poor to the care of His Church. Wherefore, at this time especially, when ye are about to commemorate in this Holy Sacrament His adorable love and condescension, it is meet that ye give alms of such things as ye have, knowing that, inasmuch as ye show mercy unto one of the least of His brethren, ye do it unto Him.

Then the alms shall be received, and the Minister meanwhile may read one or more of the following sentences :

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.—MATT. vii. 21.

Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye meet withal, it shall be measured to you again.—LUKE vi. 38.

Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation, I restore him fourfold.—LUKE xix. 8.

Who goeth a warfare any time at his own charges ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ?—1 COR. ix. 7.

He who soweth sparingly shall reap also sparingly ; and he who soweth bountifully shall reap also bountifully. Every man according as he purposeth in his

heart, so let him give ; not grudgingly, or of necessity ; for God loveth a cheerful giver.—2 COR. ix. 6, 7.

Let him that is taught in the Word communicate unto him that teacheth in all good things.—GAL. vi. 6.

Be not deceived, God is not mocked ; for whatsoever a man soweth, that shall he also reap.—GAL. vi. 7.

As we have opportunity, let us do good unto all men ; especially unto them who are of the household of faith.—GAL. vi. 10.

Godliness with contentment is great gain ; for we brought nothing into this world, and it is certain we can carry nothing out.—1 TIM. vi. 6, 7.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 TIM. vi. 17, 18, 19.

To do good, and to communicate, forget not ; for with such sacrifices God is well pleased.—HEB. xiii. 16.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 JOHN iii. 17.

Let us not love in word, neither in tongue ; but in deed and in truth.—1 JOHN iii. 18.

He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will He pay him again.—PROV. xix. 17.

Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble.—PSALM xli. 1.

God is not unrighteous, to forget your work and labor of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister. —HEB. vi. 10.

Then the Minister shall say :

Hear the words of the Institution of this Holy Supper of our Lord, as they are given by His Apostle Paul :

For I received of the Lord that which also I delivered unto you : how that the Lord Jesus, in the night in which He was betrayed, took bread :

And when He had given thanks, He brake it; and said : This is my body, which is for you : this do in remembrance of me.

In like manner also the cup, after supper, saying, This cup is the new covenant in my blood : this do, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come.

And he shall proceed as followeth :

Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ : repent you truly for your sins past ; have a lively and steadfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man ; who did humble Himself even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that He might make us the children

of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which, by His precious blood-shedding, He hath obtained to us ; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life ; and let us, with one voice, now confess the faith of His holy Church universal, saying :

Here the congregation shall audibly repeat with the Minister the Apostles' Creed :

I believe in God, the Father Almighty, Maker of heaven and earth :

And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead, and buried ; He descended into hell ; the third day He rose from the dead ; He ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the Holy Catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body, and the life everlasting. Amen.

Then shall the Minister invite to the Holy Sacrament, saying :

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways ; draw near with faith, and take this holy sacrament to your comfort ; and make your humble confession to Almighty God, meekly saying :

Or this :

Ye who, being sensible of your lost and helpless state of sin, depend upon the atonement of Christ for pardon and acceptance with God, and who, by the gospel doctrine are duly instructed to discern the Lord's body, and desire to renounce your sins, and are determined to lead a holy and godly life, draw near, etc.

Here the congregation shall audibly repeat with the Minister, this confession :

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed by thought, word, and deed against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father ; for Thy Son. our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy name, through Jesus Christ our Lord. Amen.

And the Minister shall offer this prayer for those who confess their sins :

O Christ, the only begotten Son of the Father, who for us wast slain, the innocent for the ungodly, remember the price of Thy blood, and blot out the sins of all Thy people.

Almighty God, our heavenly Father, who hast promised forgiveness of sins to all those that with hearty repentance and true faith turn unto Thee, have mercy upon Thy servants. Deal not with them after their sins, nor reward them according to their iniquities, but according to Thy gentleness and ineffable love, blotting out the handwriting that is against them, deliver them from all their sins ; give life to Thy servants whose death Thou dost in no wise desire, and plant in them the fear of Thy blessed commandments, that they may say and do always such things as shall well please Thee, and come at last to Thine eternal joy, through Jesus Christ, our only Mediator and Redeemer. Amen.

Then the Minister may say :

Hear what comfortable words our Saviour Christ saith unto all who truly turn unto Him :

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—MATT. xi. 28.

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—JOHN iii. 16.

Hear also what the Apostle Paul saith :

This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 TIM. i. 15.

And the Apostle John also saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and He is the propitiation for our sins.—1 JOHN ii. 1, 2.

Then the Minister shall say :

It is very meet, right, and our bounden duty to give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, for all Thy bounties known and unknown ; but chiefly are we bound to praise Thee that Thou hast ransomed us from eternal death, and given us the joyful hope of everlasting life through Jesus Christ Thy Son, whom Thou didst send into the world to suffer death upon the cross for our redemption. Thee, God the Father unbegotten : Thee, the only begotten Son : Thee, the Holy Spirit, the Comforter : the holy, undivided Trinity, we confess and praise with heart and mouth ; saying, with angels and archangels, and all the company of Heaven, Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory : Glory be to Thee, O Lord Most High.

And the Minister shall proceed, saying :

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, whose property is always to have mercy ; grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful souls and bodies may be cleansed through His most precious body and blood, and that we may evermore dwell in Him, and He in us.

And we most humbly beseech Thee, O merciful Father, vouchsafe of Thine infinite goodness to bless and sanctify with Thy Word and Holy Spirit, these Thy creatures of bread and wine, that we, receiving them according to our Saviour Christ's institution, in thankful remembrance of His death and passion, may by faith be made very partakers of His body and blood, to our salvation and the glory of Thy holy name.

And, after a pause, the Minister shall say :

Lamb of God, who takest away the sin of the world, look upon us and have mercy upon us. By Thine agony and bloody sweat ; by Thy cross and passion ; by Thy precious death and burial ; by Thy glorious resurrection and ascension ; and by the coming of the Holy Ghost : save those whom Thou hast redeemed, O Saviour of the world, who art with the Father and the Holy Spirit, one God, world without end. Amen.

Then the Minister, breaking the bread before the people, shall say :

Our blessed Lord, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it and gave it to His disciples, saying : " Take, eat ; this is my body which is broken for you ; this do in remembrance of me." Ministering in His name, I give this bread unto you.

Here the bread is to be distributed ; and after all have partaken, the Minister shall take the cup, saying :

After the same manner also He took the cup when He had supped, and after giving thanks, as hath been done in His name, He gave it to the disciples, saying : Drink ye all of this ; for this cup is the new covenant

in my blood, which is shed for many for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me.

*After all have received the bread and wine, the Minister shall say,
Let us pray. And the congregation shall audibly join in repeating the Lord's Prayer :*

Our Father which art in heaven,

Hallowed be Thy name :

Thy kingdom come :

Thy will be done on earth as it is in Heaven :

Give us this day our daily bread :

And forgive us our debts as we forgive our debtors :

And lead us not into temptation,

But deliver us from evil :

For Thine is the kingdom, and the power, and the glory, forever. Amen.

And the Minister shall continue :

O Lord and heavenly Father, we, Thy humble servants, entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee, humbly beseeching Thee, that we who are partakers of this holy communion may be filled with Thy grace and heavenly benediction. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and

service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end.

O Lord, who blessest them that bless Thee, and sanctifiest them that put their trust in Thee, save Thy people and bless Thine inheritance. Guard with care Thy holy Church throughout the world ; hallow those that love the beauty of Thine house. Give Thy peace to Thy churches, Thine inspiration to Thy ministers, and Thy heavenly wisdom and benediction to Thy servant, the President of these United States, and to all who are in authority. Comfort and succor all who are in any wise afflicted, and to any who are departing this life, be present in the hour when heart and flesh fail, giving them patient hope and confidence, and receiving them into Thy rest.

Almighty God, who hast given us grace, at this time, with one accord to make our common supplications unto Thee ; and dost promise that, when two or three are gathered together in Thy name, Thou wilt grant their requests ; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them ; granting us in this world knowledge of Thy truth, and, in the world to come, life everlasting, through Jesus Christ our Lord. Amen.

Then shall be said or sung :

Glory be to God on high, and on earth peace, goodwill towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee, for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Minister shall pronounce this blessing :

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

Or this :

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ ; to whom be glory forever and ever. Amen.

BV
4016

LIBRARY OF CONGRESS



0 029 787 268 0